THE PRINCIPLES OF Christian Religion

Explained to the Capacity of the Meaneſt.

By T. G. Miniſter of the Goſpel.

John 17. 3.

This is life Eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

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THE PRINCIPLES OF Christian Religion EXPLAINED.

Quest. WHo is the maker of all things?

Ans. God. Gen. 1. 1. Col. 1. 16. *By him were all things Created that are in Heaven, and that are in Earth.*

Q. *What is God?*

A. God is a Spirit of infinite perfection.

God is said to be a *Spirit.* 1. *Negatively,* to intimate that he not a body or material substance. 2. *Analogically,* Spirits be- the most perfect and excellent of all created beings are fittest to represent the incomprehensible God to our narrow ceptions.

God is said to be a *Spirit of perfection,* or *perfect spirit,* thereby exclude all manner of imperfections, and including all man- of perfections and excellencies.

In that he is a Spirit of *infinite* perfection, thereby is implyed, t there is no measure or bounds set to his perfection. Where- he is distinguished from the glorious Angels, and the souls of Saints in Heaven, which though they are perfect spirits, yet ir perfection is limited. Whereas Gods perfection is beyond measure, being infinite.

Q. *How many Gods are there?*

A. There is one only God.

2. Cor. 8. 4. *There is none other God but one.*

Q. *How many Persons are there in the God-head?*

A. Three, the Father, the Son, and the Holy Gh

Though there be but one God in substance, and essence, there be three distinct Persons subsisting in that one God-he This appeareth from Christs own testimony in *Matth.* 28. Where he gives commission to his Apostles to *teach all nations, Baptize them in the name of the Father, of the Son, and of the Ghost.* See likewise, 1 *Joh.* 5. 7. That God should be one essence and three in persons, is a Mystery not to be com hended, yet ought to be believed, being so plainly reveale the Word.

Q. *How is God farther set forth unto us in his Wo*

A. 1. By his Properties. 2. By his Works.

The Properties of God are certain excellencies attributed him: as when he is said to be Eternal, Almighty, Merc Just, *&c.*

Q. *What are the kinds of Gods Properties?*

A. 1. Incommnnicable. 2. Communicable.

Incommunicable properties are such excellencies, which so proper to God alone, as in no respect they can be attribu or communicated to any other. As *Eternity*, without be ning; *Immutability*, not subject to any change; *All-suffici* not only for himself, but for all others; *Omnipotency*, able t all things; *Ubiquity*, to be every where present. These such like are excellencies proper only to God, and canno communicated to the Creature.

Communicable properties are certain excellencies in God, c municated also to creatures, as *Power*, *Wisdom*, *Holiness*, *Ju* &c. Thus *Sampson* was a strong man, *Solomon* a wise man, a just man, *&c.* But yet there is a great difference betw these *communicable Properties*, as they are in God, and as they in the creature.

1. They are in God *Originally*, he is the primary fountai them all, who hath what he hath in and from himself. all these Properties in God are his very essence.

2. They are all in God *infinitely*, without any limits or bou He is *infinite* in power, wisdom, holiness, justice, *&c.* Bu the Creature they are.

1. *By participation*, they receive all their excellencies f God. *What hast thou that thou didst not receive*, 1 Cor. 4. 7.

2. *By measure.* The Creature that hath the most, and excellencies, hath but a stinted measure, *Eph.* 4. 7.

Q

Q. *To what heads may the works of God be brought?*

A. Creation and Providence.

Q. *What is meant by Gods creating things?*

A. A making them out of nothing.

To create is to give a being to things that never were, and at out of nothing. Which kind of making things out of noing, is proper to God. Thereby the Lord sheweth himself to the true God.

Q. *What things did God so make?*

A. All things.

This the Apostle expressly avoucheth, Col. 1. 16. *By him were things Created that are in Heaven, and that are in Earth, Visible & Invisible.* If the excellency of many creatures, the greatss of others, the multitude of all together, be duly conered, it must needs be granted, that herein the Lord sheweth nself to be a God indeed; the only true God. None else can the like.

Q. *By what did God make all things?*

A. By his Word.

Gen. 1. 3, 6. *God said, let there be light, and let there be a Firmant, and it was so.* And Psal. 33. 6. *By the Word of the Lord n things made.* By *Gods Word* we understand the manifestation his will. For God is said to speak not properly, but after the nner of man. Men use most commonly to express their mind will by speaking. When God did manifest and declare his l, that such and such things should be, instantly they were; they were so as God would have them.

Q. *What was that estate wherein God made all things?*

A. Very good.

The Holy Ghost expressly noteth, that at the end of every day, took a thorow view of the particular works which he had le, and found them to be good, *Gen.* 1. 4, 10, &c. This is to oted to justifie God against all the evil that is in the World. y creatures are now evil. But as God made them, they were so. All evil hath risen from the Creatures.

Q. *Wherein consisteth the Providence of God?*

A. 1. In preserving Creatures. 2. In well ordering m.

or the preserving of Creatures, if God did not sustain; maintain them, they would soon come to nought. In respect it is said, *In him we live, and move, and have our be-* Act. 17. 28.

Q. *What doth God by his Providence order?*

A. All things whatsoever. *Psal.* 113. 6.

The providence of God extends as far as his Creation; as all things were created by God; so all things are ordered by him. As the high and great things in the highest Heaven. So the greatest things on earth, (Dan. 2. 21. *He removeth Kings, and setteth up Kings.*) Yea, and the meanest things also, as *the very colour of hairs*, Mat. 5. 36.

Q. *What is that end whereunto God directeth all things?*

A. 1. His own glory. 2. His Childrens good.

Gods glory is the most principal and supreme end of all. And that he aimed in giving the first being to his creatures. And that also he aimeth in all things that are done at any time in any place.

His childrens good is the next subordinate end. In regard whereof, *all things* are said to *work together for their good*, Rom. 8. 28.

Q. *In what estate did God make man at first?*

A. In a very good and happy estate.

Gen. 1. 31. It is said, *After God had made man, he overlooked every thing that he had made, and behold it was very good.*

Q. *Wherein did mans happiness especially consist, in which he was at first made?*

A. In that he was made after the Image of God which consisted in perfect knowledge, true holiness, and righteousness. Gen. 1. 26. 27. Col. 3. 10.

Man at first had knowledge of all things necessary for the glory of God, and his own good; and was likewise made holy and righteous, and without sin.

Q. *Did man alwayes continue in that holy and happy state.*

A No: he fell from it by transgressing that commandment of God, in eating the forbidden fruit, Gen. 3, 3, &c.

The sin especially lay in disobeying the command of God which commandment he gave him for the tryal of his obedience. Many may possibly think this sin a light matter, and are apt to charge God with severity for punishing man so sorely for so small an offence. But if they shall consider the manifold sins folded in that transgression, they must acknowledge it a very heinous sin. For 1. The

1. There was *infidelity* therein in that they believed not Gods word. For though God had said, *In the day thou eatest thereof thou shalt surely dye*, Gen. 2. 17. yet they believed not that they should dye, but made some question and doubt thereof.

2. *Sottish credulity*, in giving credit to the Devil: God had said, *ye shall surely dye*. And the Devil said, *ye shall not surely dye*. Yet the Woman, and so also the Man, thorow her perswasion, gave more credit to the Devil, the Father of lyes, than to God the Father of truth.

3. *Pride and Ambition*, desiring to be as Gods. For when the Devil said, *ye shall be as Gods, knowing good and evil*, they were so puffed up therewith, that they transgressed.

4. *Theft*. For they took that which was none of their own, but by a special reservation kept from them. For God had expressly forbidden them to eat of that tree, *Gen.* 2. 17.

5. *Murther*. Our first Parents by eating that forbidden fruit, brought death, not only upon themselves, but upon all their posterity. Yea, as much as in them lay, they thereby implunged themselves and all their posterity into hell fire. By these you may judge of the greatness of the sin of our first parents.

Q. *Is Adams posterity guilty of that sin?*

A. Yea, *Adams* sin is imputed to all his posterity.

By one mans disobedience many were made sinners, Rom. 5. 19. That is, by the transgression of *Adam*, the first man, *many*, even all that have or shall come from him, are justly accounted sinners.

Q. *How can* Adams *posterity be guilty of his sin?*

A. 1. *Adam* was a publick person in that business.

He stood not in his own room alone, but in the room of all mankind. He was the great representative of the world, so that he sinning, we sinned in and with him.

2. We were all in the Loins of *Adam* when he sinned.

And so by the Law of generation sinned in him, and in him deserved eternal condemnation.

Q. *What is sin in general?*

A. Sin is a transgression of the Law.

Thus doth an Apostle expresly define it, 1 *Joh.* 3. 4. The Law is a manifestation of the will of God, declaring what he would have man to do, or not to do; therefore to transgress the Law, is to offend God, and to sin against his expres will.

Q. *What are the kinds of sin?*

A. Original and actual.

Q. *What is Original ſin?*

A. That corruption of nature wherein all are conceived, and born.

It is the immediate effect of *Adams* firſt ſin, and the principal cauſe of all other ſins. In which reſpect it is called *Original*, becauſe it is the ſpring from whence all actual ſins iſſue and flow. Of this Original corruption did *David* ſpeak in Pſal. 51. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.* Never was any that came from *Adam* (Chriſt only excepted, who was conceived by the holy Ghoſt) free from this ſin. As every other creature receiveth the nature and diſpoſition of their kind, and ſtock; thus Lyons a ravenous diſpoſition, Dogs a doggiſh diſpoſition; So the Children of ſinful man a ſinful diſpoſition, an inclination rooted in their natures to all kinds of ſin: which continueth in them as long as they live, and is never quite rooted out of any, ſo long as he continueth here on earth. Which the Lord in his wiſdom hath ſo ordered,

1. That thereby they may be the more humbled, and kept from ſpiritual pride.

2. That they might have more frequent occaſions of going to God by prayer for help and ſtrength againſt the working of corruptions in them.

Q. *What is actual ſin?*

A. A particular breach of Gods Law.

Q. *How many ways do men fall into actual ſins?*

A. 1. By omitting or not doing the good which God in his Word requireth.

2. By committing or doing the evil which God in his Word hath forbidden.

3. By a ſinful manner of performing that which is good.

The beſt duties we take in hand are exceedingly corrupted through our failing in the manner of performing them.

Q. *What is the puniſhment of ſin?*

A. All curſes and plagues in this life, at the end death, and after that, eternal torment in hell, *Deut.* 28. 16, 17. *Rom.* 6. 23. 2 *Theſ.* 1. 8, 9.

Q. *Is any man able to free himſelf out of that woful plight wherein he hath implunged himſelf by ſin?*

A. Surely

A. Surely No.

2 Cor. 3. 5. *We are not sufficient of our selves to think any thing as of our selves.* Much less can we do any thing of our selves, to free our selves from so great a misery as sin hath brought us into. *We are dead in sin,* Eph. 2. 1. And dead men cannot raise themselves to life.

Q. *Can any other creature deliver man?*

A. No meer Creature.

Psalm. 49. 7. *None of them can by any means redeem his brother, nor give unto God a ransome for him.* This may be applyed to all the Creatures in the world, to all the Saints and Angels in the World, none of them can by any means redeem his brother. So that in regard of mans own power, or in regard of succour from any meer creature, there remaineth nothing but matter of despair.

Q. *Is there any means to free man out of his corrupt and miserable estate?*

A. Yes, God himself hath given unto man a Saviour.

Act 5. 31. When it was manifested that none could help, God himself gave an helper, and a Saviour unto us.

Q. *Who is mans Saviour?*

A. Jesus Christ.

1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners.*

Jesus is an Hebrew word, and signifieth a Saviour. The Angel that gave this name, addeth this reason thereof, *He shall save his people from their sins.*

The other name, *Christ*, is a Greek word, and signifieth *anointed. Jesus* shews him to be a Saviour, *Christ* an able Saviour, because anointed, that is, set apart by God and endowed with all fulness for the work of our redemption.

Q. *What is Jesus Christ?*

A. He is the eternal Son of God, who in the fulness of time took mans nature.

He is called, *the only begotten Son of God*, Joh. 1. 14. which is to be understood of an eternal, and incomprehensible generation, which would rather be admired than enquired into.

Q. *Why must mans Redeemer be man?*

A. 1. In general that he might suffer and dye for mans Redemption.

Heb.

Heb. 9. 22. *Without ſhedding of blood is no remiſſion of ſin*: Chriſt therefore that he might dye for our Redemption, took upon him our Nature, for as God he could not dye.

2. That he might ſatisfie the Juſtice of God in the ſame nature wherein it was offended.

For the Juſtice of God did require, that ſatisfaction ſhould be made in the ſame nature which had ſinned. Man therefore having ſinned, it was requiſite that man ſhould die, for the ſatisfying Gods juſtice, and appeaſing his wrath. Whereupon ſaith the Apoſtle, *Since by man came Death, by man came the Reſurrection of the dead*, 1 Cor. 15. 21.

3. That he might feel our frailties, and from ſenſe and experience learn pity and compaſſion.

Which reaſon the Apoſtle rendreth, Heb. 2. 16, 17. *He took on him the ſeed of* Abraham, *that he might be a merciful, and faithful High-Prieſt*, that is, that he might be merciful, as one man is to another. And in Heb. 4. 15. *We have not an High-Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.*

Q. *Why muſt mans Redeemer be alſo God?*

A. 1. That he might be able and ſufficient to endure that which for mans ſin he undertook.

The burden which he underwent, was the wrath of an infinite God, and there was need of a divine power to ſupport under the divine wrath. His humane nature would have been overwhelmed with the heavy weight of Gods wrath, had not the divine nature ſtrengthned and upheld it.

2. That he might vanquiſh all the enemies of our Salvation, and overcome Satan, hell and death, which no meer creature could do.

Chriſt being God, by his death he overcame death, and him that had the power of death, that is, the Devil.

3. That his obedience and ſufferings might be of an infinite price and value.

That which made the Obedience, and the Death of Chriſt to be of ſuch an infinite value was, that it was the obedience, and the death of the Son of God, of him who was God, as well as man. The Deity being one nature in the perſon of our Redeemer, an infinite dignity accompanied his perſon, and every thing that was done and ſuffered by him.

Which affords a ſingular ground of comfort to all humbled ſinners, ſenſible of their ſins, and miſery, due unto them for the ſame;

ſame; in that the death and ſufferings of Jeſus Chriſt is of infinite worth and merit, far above the merit of their ſins; being the death and ſufferings of him who was God as well as man.

Q. *What hath Chriſt done for our Redemption?*

A. 1. He performed that obedience which we did owe to the Commandments of God.

2. He ſuffered that puniſhment which was due unto us for our ſins.

The former is called Chriſts *active obedience*, the latter his *paſſive obedience*.

Chriſts active obedience was moſt abſolute, and perfect; for he perfectly performed whatſoever the Law of God did require; which himſelf intimateth in that ſpeech of his to *John Baptiſt*, (Matth. 4. 15.) *It becometh us to fulfill all righteouſneſs*. And as Chriſt ſubjected himſelf unto the Law, and fulfilled the ſame for us, in our ſtead, whereby he purchaſed eternal life and ſalvation for us: So likewiſe he ſuffered that puniſhment which was due to us for our ſins, and thereby redeemed us from death and hell. Therefore ſaith the Apoſtle (Eph. 1. 7.) *we have redemption through his blood*; that is, through the bloody death and paſſion of Jeſus Chriſt, we are redeemed from all our ſins. But yet this is not ſo to be underſtood, as if we were redeemed from the curſe by Chriſts paſſive obedience, and had the inheritance of glory purchaſed for us by his active obedience, ſeparately conſidered; but by his active and paſſive obedience jointly conſidered, we are both redeemed from the curſe, and entitled to glory.

Q. *What offices did Chriſt undertake to make us partakers of the benefit of that which Chriſt did and ſuffered?*

A. Chriſt undertook three Offices, he became a (a) *King*, a (b) *Prophet*, and a (c) *Prieſt*. (*a*) Act. 5. 31. (*b*) Deut. 18. 18. (*c*) Pſal. 110. 4.

Q. *What are the parts of Chriſts Kingly Office?*

A. 1. To govern his Church.

Chriſts governing his Church is partly *External*, and partly *Internal*.

1. *External* by his Word, wherein his Laws are revealed. And by his Officers, and Miniſters, which he hath appointed to ſtand in his room; to whom he hath committed not only the word of reconciliation, but alſo the power of the Keys, or a power to put his Laws and Orders in execution.

2. Chriſt doth *Internally* govern his Church by his Spirit, where-

whereby he ſo powerfully works upon them that he makes them willingly to ſubmit to him.

A. 2. To provide for his Church.

Chriſts providing for his Church extends to all things needful for ſoul and body, even to all *ſpiritual* and *temporal* bleſſings. He provides ſpiritual bleſſings for the ſouls of his members, by furniſhing them with all needful ſaving graces. He likewiſe provides *temporal* bleſſings for their bodies, ſo far as he ſeeth to be good for them. *The young Lyons do lack and ſuffer hunger, but they that fear the Lord ſhall not want any good thing*, Pſal. 34. 10.

A. 3. To protect his Church.

Chriſt protects his Church and Members from all enemies. Her enemies are *Viſible* and *Inviſible*. Her Viſible enemies are all manner of wicked men. Her Inviſible enemies are the Devil and his Angels. Chriſt either keepeth theſe enemies from aſſaulting his Church, as *Gen.* 35. 5. Or weakneth their power, and reſtraineth it, as 2 *Sam.* 3. 1. Or delivereth his out of their clutches, as *Exod.* 14. 39. Or deſtroyeth their enemies, as 2 *Kings* 19. 35.

Q. *What is the chief work of Chriſts* Prophetical Office?

A. To teach and inſtruct his Church.

Q. *How doth Chriſt inſtruct his Church?*

A. 1. Outwardly by his Word.

2. Inwardly by his Spirit.

Firſt, Chriſt inſtructs his Church *outwardly* by making known his Fathers will, which he did by his own mouth, when he lived upon the earth. And by his Miniſters, after his Aſcenſion into Heaven, by their writings and Preaching.

2. Chriſt inſtructs his Church *inwardly*, by cauſing his Spirit to work with the outward Miniſtry, which he hath ordained, upon the ſouls of men. Chriſt ſpeaketh now in Miniſters, as he did in *Paul* (2 Cor. 13. 3.) though not in the ſame meaſure, yet in the ſame manner. Thus in and by thoſe ordinances which he hath preſcribed to his Church, he enlightneth the mind, mollifieth the heart, comforteth the Conſcience, yea and worketh faith, hope, love, patience, new obedience, and all other needful graces.

Q. *What are the parts of Chriſts Prieſtly Office?*

A. 1. Satisfaction. 2. Interceſſion.

Theſe two were the principal works of the *High-Prieſt* under the Law. One he did by offering Sacrifice. The other by entring into the moſt holy place with Incenſe. Both theſe are joined together, and applyed to Chriſt, Rom. 8. 34. *Who is he*

that

that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Here we have both *Satisfaction*, and *Intercession* applyed to Christ. Satisfaction by his death, and Intercession now that he is risen again, and sitteth at the right hand of God.

Christs Sacrifice on the Cross was of such efficacy, that Gods Justice was thereby abundantly satisfied, his wrath fully pacified, yea his face and favour, and all blessings following thereon, were purchased. The death of Christ is therefore said to be a Sacrifice to God, of a sweet smelling savour, *Eph.* 5. 2. And the Church is said to be purchased thereby, *Act.* 20. 28. namely, from all that bondage under which it was, as Sin, the curse of the Law, the Wrath of God, Death, Devil, Damnation. After Christ had offered up his Life a Sacrifice unto God, and thereby made satisfaction for the sins of his Church; he was buried, and laid in the grave, to sanctifie the grave to all his members. And the third day he arose from the dead. As he himself laid down his life, so he himself took it up again. And then he ascended into Heaven, there *to make intercession for us*, which is the second part of his Priestly Office. The former was to make satisfaction: this latter to make intercession.

Christ may be said to make intercession for us two wayes,

1. By a continual presenting of himself to his Father for us; *Christ*, saith the Apostle, Heb. 9. 24. *is entred into Heaven, now to appear in the presence of God for us.* Christ presents himself our Sacrifice, and propitiation for our sins, whose very blood becomes our Advocate, to plead with the Father for us. *Heb.* 12. 24.

2. By manifesting his will to have all his made partakers of the vertue and benefit of his Sacrifice, Joh. 17. 24. *Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory, which thou hast given me.*

The word *Intercession* properly signifieth supplication for another. It is attributed to Christ especially as he is now in Heaven, by way of resemblance. The resemblance may be taken from the Favourite of a King, who is always at Court, in the Kings presence, and there presents his friends petition, and intercedes for the granting thereof. Christ, the great favourite of the Lord, stands before him continually to present our supplications, and procure our acceptance.

Q. *How comes Christ, and those things which he did and suffered in his own person to be ours?*

A. By Faith.

Q. *What*

Q. *What is faith?*

A. True saving faith is a grace wrought in us by the Spirit of God, through the Ministry of the Word, whereby we receive Christ, as he is offered in the Gospel, and rest upon him alone for life and salvation.

First, I say, *True saving faith is a grace wrought in us by the Spirit of God, through the Ministry of the Word*, because that is the ordinary means whereby the Spirit of God doth work faith in our hearts. Its true, that the reading of the Scriptures, and of good books, may through Gods blessing be a means of working faith; but it is most sure and certain, that the most ordinary means is the Word preached, as Rom. 10. 17. *Faith cometh by hearing*, viz. the Word of God.

For first, the Law discovereth unto us our sins and miserable condition by reason of them: That we are utterly lost in our selves, having deserved, and are lyable to all judgments and plagues here, and eternal death and condemnation hereafter; and that we are altogether unable to free our selves out of this miserable condition, whereunto we have plunged our selves by sin.

And then the Gospel shews us that in the fulness of time, Jesus Christ who was the eternal Son of God, came into the world, took our nature upon him, and therein became our Surety; and as our Surety, hath taken our debts upon him; and by his obedience, and all-sufficient Sacrifice of his own body, once offered upon the Cross, hath made full satisfaction to Gods Justice for the same.

Yea, the Gospel farther sheweth, that God, in him, offereth grace and reconciliation, pardon of sins here, and eternal salvation hereafter, to all that believe in him.

The which truth being revealed to us by the Preaching of the Word; the Spirit of God inwardly worketh in us effectual assent thereunto, upon which followeth an high prizing of Jesus Christ above all things, an hungring and thirsting after him, and a resolution of heart to receive him as our all-sufficient Saviour, and to rest upon him, and his merits alone for life and salvation.

And therefore it is added in the forementioned description, that faith is a grace *whereby we receive Christ*. And indeed thereby is Christ made ours. For what is more our own, than that which is freely offered us, and we have received. *To receive Jesus Christ*, is the same as to *lay hold on him*, or to *embrace* him, and *apply* him to our selves. But I have the rather made choice of this word *receive*, because it is the very expression of the Holy Ghost,

Ghost, Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe.* This latter clause, *to them that believe*, is added as an explanation of the former clause, *As many as received him*; shewing what is meant by *receiving Christ*, namely a *believing* on him. Which two are very fitly joined together. *Believing* is added to *receiving*, to shew what is meant by *receiving Christ*. And *receiving* is added to *believing*, to shew what kind of faith it is, whereby Christ becomes ours; it is such a faith, whereby we accept of and receive Christ with the benefits of his death and passion.

It follows in the description of faith, How Christ must be received, namely, *as he is offered in the Gospel.*

Christ is offered in the Gospel *In all his offices*, as *Priest*, *Prophet*, and *King*. And so he must be received, not only as our *Priest*, who hath made satisfaction for us, by his death upon the Cross, and now in Heaven maketh intercession for us. But likewise as our *Prophet*, to be taught and instructed by him, and as our *King*, to be ruled and governed by him; and we must as willingly cast our selves at the feet of Christ in subjection to him, as into the arms of Christ for salvation from him; we must be as willing to serve Jesus Christ, as to be saved by him. The purpose of God in freeing us from the spiritual bondage, in which we were by nature, being this, *that we should serve him without fear, in holiness and righteousness, all the days of our lives.*

Vainly therefore do they deceive themselves, who are willing to receive Christ as a *Redeemer*, but not as a *Ruler*: as a *Saviour*, but not as a *Lord and King*. Let such know, that Christ will be a Saviour to none, to whom he is not a Lord, and King. His subjects alone, and none other will he save, for he will not part his Offices.

In the last place is added, *And rest upon him alone, for the pardon of our sins here, and for eternal life and Salvation hereafter.* This resting on Christ we find is set forth in Scripture by sundry Phrases, as *a trusting in Christ*, Eph. 1. 12. And *a leaning on Christ*, Cant. 8. 5. *A staying our selves upon him*, Isa. 50. 10.

Q. *What are those especial benefits which believers receive from Christ?*

A. 1. Justification. 2. Adoption. 3. Sanctification.

That Justification is by faith, the Apostle concludeth, Rom. 3. 28. *We conclude that a man is justified by faith, without the deeds of the Law.*

Q. *What is Justification?*

A. Justification is an act of Gods free grace, where-

by

by he forgives us all our sins; and accepts of us as righteous, in and for the righteousnes of Jesus Christ imputed to us.

That justification is *an act of Gods free grace*, The Apostle expresseth, Rom. 3. 24. *Being justified freely by his grace.* And that God accepts us as righteous in and for the Righteousnes of Jesus Christ, is clear from Rom. 5. 19. *As by one mans disobedience many were made sinners; So by the Obedience*, or righteousnes, *of one*, namely Christ, *shall many be made righteous*: that is, perfectly righteous, so as God shall accept them for righteous. We are justified not by any inherent righteousnes of our own, which is imperfect; but by the perfect righteousnes of Christ imputed to us, and by God himself accounted ours.

Q. *Which are the parts of Justification?*

A. 1. Remission of all our sins.

2. Acceptation of us as righteous through the imputation of Christs Righteousnes, *Rom.* 4. 6, 7, 8.

1. Our sins make us odious and abominable in the sight of God: yea they make us cursed, and lyable to eternal damnation; they therefore are first taken away: not that they are not, or that God seeth them not, but in that God imputeth them not to us, 2 *Cor.* 5. 19.

2. God to make us glorious in his sight, imputes his Sons righteousnes unto us, and therein accepts us. In which respect we are said to be made righteous by Christs righteousnes, *Rom.* 5. 19. and to be made accepted in the beloved, *Eph.* 1. 6.

By laying these two parts of our justification together, the transcendent love of Christ to believers is clearly set out. For,

1. That which is our own, namely our sins, because they make us miserable, he taketh from us, and layeth on himself, *He was made sin for us*, 2 Cor. 5. 21.

2. That which is none of our own, because without it we cannot be happy, he imputes to us, and accounts ours, and accepts of us, as if it were our own, namely, his own perfect righteousnes. For saith the Apostle, *We are made the righteousnes of God in him*, 2 Cor. 5. 21.

Q. *What is Adoption?*

A. Adoption is an act of Gods free-grace whereby of Children of Wrath, and of the Devil, we are made the Children of God, *Joh.* 1. 12.

We are not only accounted Children, and taken into the number

number of the seed of God, but are invested with all the privi-
edges of the Children of God, *Rom.* 8. 17.

Q. *What is Sanctification?*

A. Sanctification is a work of Gods Spirit, where-
by a justified person is by degrees renewed through-
out, according to the Image of God in holiness and
ighteousness.

By the work of Sanctification a man is morally made a new
an, and as it were, another man. *All things are become new,*
Cor. 5. 17. He hath new thoughts, new desires, new dispo-
itions.

This renewing is *by degrees*; that is, by little and little, and
ot all at once. Indeed we are justified at once, but we are
nctified by degrees. In which respect Sanctification is com-
ared to the *light which shineth more and more unto the perfect day,*
ov. 4. 18.

This renewing as it is by degrees, so it is *throughout*, that is,
ithin and without in all the faculties of the soul, and parts of
he body. And that *according to the Image of God in holiness, and*
ighteousness. So that a Christian by the life of Sanctification
ives like unto God; at least he hath an holy disposition and in-
ination; and heartily endeavours so to do, to be holy, as God
holy: and as the Apostle speaketh (Rom. 7. 22.) *He delighteth*
the Law of God after the inward man.

Q. *What other Grace doth the Gospel require besides*
ith?

A. Repentance, *Mat.* 3. 2. *and* 4. 17.

Q. *What is Repentance?*

A. Repentance is such a change of the heart, as causeth
new life.

Repentance chiefly consisteth in the change of the mind, and
eart of a man. As for the new life, it is an effect and evi-
ence of the new heart. A new heart causeth a new life. The
utward change and renovation of a mans life is necessary. For
epentance must be in the whole man; and this latter giveth e-
idence to the truth of the former. And where the former is,
here the latter will also be; where there is a renewed heart,
here will be a reformed life. For the soul hath an absolute
ommand over the body; and the body is wholly governed by
he soul.

Q. *What are the outward Means appointed by God, for*
e working, and strengthning of faith, repentance, and other
aces in us?

A. The Ordinances of God, especially the Word, Sacraments and Prayer.

The Ministry of the Word is the most necessary, both for the working, and encreasing faith and other graces. That which the Apostle saith of *faith, That it cometh by hearing*, may be applyed to all other graces, *They come by hearing the Word Preached.* And to shew that by it grace also is nourished, The Apostle *Peter* exhorteth, *To desire the sincere milk of the Word, that they may grow thereby*, 1 Pet. 2. 2. How doth it then concern us, as to give diligent heed to the Ministry of the Word, so to mix faith with our hearing; as by giving credence to what is delivered out of the Word of God, so by applying to our selves those truths which the Word revealeth.

Q. *What is a Sacrament?*

A. An holy Ordinance instituted by Christ, wherein by outward signs, inward grace is signified and sealed.

So that there are three things necessary to the making up of a Sacrament.

1. An outward sign.
2. An inward or spiritual grace.
3. Christs Institution.

Q. *How many Sacraments are there?*

A. Two only; Baptism, and the Lords Supper.

As the Jews of old had two ordinary Sacraments, which were *Circumcision*, and the *Passeover*. So Christians now have two such as answer to them; *Baptism* to *Circumcision*, Col. 3. 11, 12. The *Lords Supper* to the *Passeover*, Luk. 22. 15. *&c.*

Q. *What is Baptism?*

A. A Sacrament wherein by the washing with water in the name of the Father, the Son, and the Holy Ghost, our Regeneration is signified and sealed.

In that Baptism is a Sacrament of our Regeneration, it sheweth,

1. That by nature we are born in a cursed condition, we have therefore need to be new born assoon as we are born. Regeneration is so absolutely necessary to our Salvation, as without it we cannot enter into the Kingdom of Heaven, *Joh.* 3. 3.

2. That Baptism is a means of our Regeneration. Gods Spirit in and by that Ordinance worketh this great work. In which respect we are said to be *born of water and of the Spirit*, Joh. 3. 5. yet is not every one that is baptized really and inwardly regenerated.

it is not the bare washing with water, but the working of the Spirit thereby, by which we are Regenerated. And the Spirit is a free agent, and worketh when and upon whom it listeth, *Joh.* 3. 8.

Q. *What is the outward sign in Baptism?*

A. Water, *Act.* 8. 36.

There is nothing so fit to set out our cleansing from sin, as water, whereby that which is filthy is made clean.

Q. *What is the inward thing signified by Water in Baptism?*

A. The blood of Christ.

In relation hereunto Christ is said to *have washed us from our sins in his blood*, Rev. 1. 5. As Water hath a cleansing vertue, so also hath Christs blood. *The blood of Jesus Christ cleanseth us from all sin*, 1 Joh. 1. 7.

Q. *What is the Lords Supper?*

A. A Sacrament of our spiritual nourishment, wherein by receiving Bread and Wine, according to Christs institution, our Communion with Christ is represented, and sealed.

The Lords Supper is added to Baptism, as a needful means to maintain that life of God which is begotten in us.

Q. *What are the outward signs in the Lords Supper?*

A. Bread and Wine, *Mat.* 26. 26.

Q. *What doth the Sacramental bread set out?*

A. The body of Christ.

This is evident by Christs own words, who holding bread in his hands, saith of it, *This is my body*, (Matth. 26. 26.) that is, by way of representation, as if he had said, This bread representeth my body.

Q. *What doth Sacramental Wine set out?*

A. The blood of Christ.

This is evident by the words of institution, where Christ holding the Cup that had the Wine in it, and speaking of the Wine therein, he saith, *This is my blood*, Mat. 26. 27.

Q. *What is signified by the Ministers breaking the bread?*

A. That Christ was broken with torments for our sins.

The Apostle in 1 *Cor.* 11. 24. Thus bringeth in Christ himself

applying that rite, *This is my body which is broken for you.*

Q. *What is ſignified by powring out the Wine?*

A. The ſhedding of Chriſts blood.

Or his ſuffering unto death, and powring forth his ſoul an offering for ſin.

Q. *What is ſignified by the Miniſters giving Bread and Wine to the Communicants?*

A. Gods giving and offering his Son to them.

In the Sacrament God doth offer and tender Chriſt to every Communicant; yea he doth, as it were, put him into our hands with his own hands.

Q. *What is meant by thoſe words of the Miniſter*, Take, Eat, Drink?

A. Gods will for our applying Chriſt to our ſelves.

He doth not only in a dumb ſhew make offer of Chriſt, but by his Miniſter ſpeaks unto us, and ſaith, *I will and require you to take my Son, to apply him to your ſelves, that ſo you may live by him.* What can we more expect on Gods part to move us to receive his Son?

Q. *What doth the peoples taking the Bread and Wine ſet out?*

A. Their receiving Chriſts body and blood.

That is, a ſpiritual receiving of Chriſt made man, and made a Sacrifice, to themſelves, and that by faith. For faith is that inſtrument whereby we receive Chriſt, and all his benefits as they are offered to us in the Goſpel, and ſealed unto us in the Sacrament. Faith is to the ſoul, as the hand is to the body. That which is offered to a man for his good, the hand receives to be his own. Thus God offering his Son unto us, faith firſt perſwades the heart of Gods good-will to man, and of his true intent to beſtow Chriſt upon him, and thereupon applyes and takes Chriſt to himſelf, as his own. By faith the things ſignified are as truly received for the nouriſhment of the ſoul, as the ſigns are received for the nouriſhment of the body. Faith is not only our hand to take hold of Chriſt; but our mouth to take him in, to take him down into our hearts, whereby he becomes our nouriſhment and ſtrength.

Q. *What is the duty of every Communicant before he goeth to the Lords Table?*

A. Examination.

1 Cor. 11. 28. *Let a man examine himſelf, and ſo let him eat of*

that

that bread, and drink of that Cup. Concerning this, see my Directions for the worthy receiving the Lords Supper, *Chap.* 24.

Q. *What is Prayer?*

A. Prayer is an offering up our desires to God in the name of Christ, for such good things as he hath promised to give, and we stand in need to receive.

Prayer stands not in the bare use of a form of good words, but is *the pouring forth the soul, and the desires thereof after God,* and the good things he hath to bestow, *Isa.* 26. 9.

In the name of Christ. God heareth not sinners, that is, coming in their own name. But sayes Christ himself, Joh. 15. 16. *Whatsoever ye shall ask the Father,* [*in my name*] *he will give it you.*

For such things as he hath promised to give, and we stand in need to receive. Our prayers must be according to Gods will. And this is according to the will of God, that we ask what he hath promised, and what he knows we have need of. And *this is the confidence that we have in him, that if we ask any thing according to his will he heareth us,* 1 Joh. 5. 14.

The parts of Prayer are,

1. Confession, or the acknowledgments of our sins and transgressions.

2. Petition, or the asking, or craving from the hands of God such things as we want.

3. Thanksgiving, or the praising of God for the mercies we have received.

Q. *What is the estate of the faithful after death?*

A. Their bodies sleep expecting the resurrection to life: and their souls go immediately to Heaven; and at the last judgment their bodies shall be united to their souls, and both enjoy everlasting happiness.

Q. *What is the estate of the wicked after death?*

A. Their bodies are held with the chains of death against the great day of Judgment: and their souls pass immediately into Hell: and at the general resurrection their bodies and souls shall be joined togegether again, and both cast into hell-torment, which is easeless and endless.

The everlasting continuance added to the intolerableness of the torment, exceedingly aggravateth the misery of the damned: and discovereth the folly, or rather madness of

those who for so short a satisfaction of their filthy lusts, implunge themselves into such everlasting misery. What should not be forsaken or endured in this little time of life, to avoid that everlasting torment?

FINIS.

A Prayer to be used in Families both Morning and Evening, drawn up for the use of those only who need such an help.

BLessed Lord God, who art great and glorious in thy self, good and gracious in and through thy beloved, Jesus Christ. A God glorious in thy justice to execute vengeance upon the wilfull, and impenitent; but gracious in thy mercy to pass by the offences of poor penitent sinners. Lord we acknowledge our great unworthiness to come into thy presence, to present our Prayers and supplications unto thee. But though we are unworthy, yet Christ is worthy. We beseech thee therefore for his sake to look graciously upon us; to pass by our unworthiness, and to strengthen our weakness. To this end as we draw near unto thee, so be thou pleased to draw near unto us, enabling us to pray as with humility and sincerity, so with zeal and fervency of spirit, and with faith in Jesus Christ, looking for audience and acceptance in and thorow him. Blessed Lord God, we cannot but acknowledge, thou didst at first create us in a blessed and happy estate, even after thine own image, endowing us with true knowledge, holiness and righteousness. But we soon fell from that state of innocency and blessedness, in the loynes of our first Father *Adam*; and implunged our selves with him into a dreadful gulf of sin and misery. For, O Lord, besides the guilt of *Adams* sin, we have contracted from him a Mass of corruption, which hath poysoned our very natures: polluted & defiled all the faculties of our souls, with all the parts and members of our bodies. So that we may more truly in regard of our spiritual uncleanness, cry out *Unclean, Unclean*, than the Leper under the Law in regard of his bodily uncleanness. And O Lord, to this corruption of our natures we have added many ma-

many actual ſins of our own: which as they have been heinous in their quality, ſo in their number and multitude have far exceeded the hairs of our heads, and the ſands on the Sea-ſhore, which cannot be numbred. The which we have committed through the whole courſe of our lives, from our infancy to this preſent time. So that we are now grown old in ſin, and overgrown with corruption. Though the time thou haſt allotted us here to live is very little, even as a moment to Eternity; yet alas, how little of this little have we lived to thee our God, or to the good of our own ſouls! having miſ-ſpent the greateſt part of our days in vanity and pleaſure. We have continued ignorant of thee: how much means of knowledge have we had, and yet how little knowledge have we gotten? oh how little have we done for our ſouls, or the other World? We have not conſidered what is like to become of us hereafter. How little care and pains have we taken to make ſure for Eternity? We have taken the courſe to undo our ſelves for ever. We have broken every one of thy moſt holy and righteous Laws ten thouſand, thouſand times. Yea we have ſinned againſt thy Goſpel in ſlighting the offers of grace. Though thou haſt ſent unto us Embaſſadour after Embaſſadour, to wooe and beſeech us to abandon our ſins, and to receive Jeſus Chriſt, yet alas, how have we ſlighted thy meſſengers, and turned a deaf ear to all thy gracious invitations! Though we are willing to take Chriſt for our Saviour, to preſerve us from hell and damnation; yet, alas, how unwilling are we to take him for our Lord and King, to yield obedience and ſubjection unto him? Lord we cannot but acknowledge our great unthankfulneſs under thoſe manifold favours and mercies thou haſt in a plentiful meaſure conferred on us; as alſo our unprofitableneſs under thy Fatherly chaſtiſements, laid upon us in love and for our good: our diſcontentedneſs at our preſent ſtate and condition. And oh how careleſs and negligent have we been in the diſcharge of

the

the duties of our places, callings and relations! Oh the multitude of worldly and covetous thoughts, of proud and ambitious thoughts, of wicked and prophane thoughts, of wanton and unclean thoughts, yea of blasphemous and atheistical thoughts that lodge in the hearts of most of us, and there revel it day and night! And O Lord, we cannot but acknowledge the deadness of our hearts, the distractions of our minds in the performing holy duties. We are active and lively about our wordly businesses, but oh how dull and flat are we in our religious exercises! praying as if we prayed not, and hearing as if we heard not. Lord, make us truly apprehensive of our sins and misery, that we may humble our selves under a sense of them, and turn unto thee by true and unfeigned repentance. Turn us, O God, and we shall be turned, draw us, & we will run after thee. And, O Lord, whilest we are returning unto thee, meet us, we pray thee, in the way: and like a tender Father, embrace us with the arms of thy mercy. Our sins, we confess, are many and heinous, yet we know and believe thy mercies are far more, and the merits of Jesus Christ are far greater: and therefore we are resolved to adventure our souls, as upon the mercies of thee our God, so upon the merits of Jesus Christ, into whose arms we here cast our selves.

Oh be pleased to make us partakers both of the merit of Christs death in freeing us from the guilt of sin, and of the virtue of Christsd eath in freeing us from the power and dominion of sin, that it may not rule and reign in us as formerly. Lord, work in us a loathing, and a true hatred of every sin, especially of such as we have been most addicted to, & have most delighted in. To this end convince us what a folly, yea madness it is, for the short fruition of a momentany pleasure here, to implunge our selves into everlasting burnings. Oh convert every unconverted soul among us; bring us to Christ; make us adventurers for the otherworld: let us be resolved henceforth for an holy and

righteous

righteous life: instruct us in thy wayes, and teach us thy Statutes. Break the power of our sins, subdue our rebellion, and make us willing to be the Lord's. Change our evil natures, and give us another spirit. Help us sincerely to chose thee as our portion; to love, and fear, and trust in thee; and to walk humbly with thee all the days of our life. Help us to set our affections on things above, and no longer on this earth: let us die daily to sin, and this World: let us exercise our selves in keeping a good conscience towards God and men: let us work out our Salvation with fear and trembling, and give all diligence to make our calling and election sure; and let not our labour herein be in vain. Keep us, O Lord, from our iniquities: keep us from the way of lying, from all unrighteous and unjust dealing, from wrath, and evil speaking; let us be true, temperate, peaceable and merciful, as the children of our heavenly Father. Help us to be serious, and savoury, and tender, and watchful: and hold us on constantly in our holy course to the end of our days.

In the Morning.

Lord take us into thy keeping and protection this day; keep us from all danger, especially from sinning against thee. To this end make us watchful both against the occasions of sins, and temptations thereunto. Keep us we pray thee, from idleness. And bless our lawful undertakings. So spiritualize our hearts and affections, that we may have heavenly hearts in earthly employments, and so may serve thee our God whilest we are serving our own necessities.

In the Evening.

Lord take us into thy keeping and protection this night; grant we may lodge in the arms of Jesus Christ, that we may rest in his bosome. Give unto us such sweet, and comfortable rest, and sleep, that our bodies may be refreshed, and we the better enabled to serve thee the next day in our several places and callings. Help us to keep always upon our hearts a deep sense as of the certainty of our death, so of the uncertainty of the time thereof, that we may live as those who believe we must shortly dye.

Together with us bleſs, we beſeech thee, thy whole Church; Call thine antient people the Jews; and bring in the fulneſs of the Gentiles. And particularly we pray thee for our own Nation, the Land of our Nativity: pardon the crying ſins thereof. Showr down thy bleſſings upon it both temporal and ſpiritual. In ſpecial we pray thee ſo to bleſs our Royal Soveraign, that under him we may live a quiet and peaceable life in all godlineſs and honeſty. Bleſs likewiſe all our Magiſtrates, and Miniſters of thy holy Word. Thou the Lord of the harveſt, ſend plenty of Labourers into thy harveſt. And, O Father of mercy, look down with the eye of pity and compaſſion upon all thine afflicted ones: let thy mercies be ſuitable to their ſeveral needs and neceſſities. Bleſs all Chriſtian families, this in particular; enrich every ſoul with all needful, ſaving graces.

Bleſſed Lord God, according to our bounden duty, we offer up our ſacrifice of Praiſe and Thankſgiving unto thy bleſſed Majeſty, in the name and mediation of thy beloved Son Jeſus Chriſt. Bleſſing and praiſing thee for our health, wealth, food and raiment, for our preſervation from our firſt being to this preſent time. We bleſs thy name above all for that gift of gifts, the Lord Jeſus. And for the Goſpel wherein thou haſt freely offered Chriſt, with all his benefits to us. We bleſs thee for whatever grace hath been wrought in any of us by the Goſpel; and for that good hope thou haſt given us through grace. We bleſs thy name for this days protection hitherto. Add, we Pray thee, this mercy, give us grace to live as in thy ſight, who ſeeſt all our wayes, and art privy to every ſecret thing which we do. And now, O Lord, accept our perſons, though ſinful; and our ſervice, though full of weakneſſes, in thy beloved Son, with whom thou art well pleaſed. In whoſe name and words, we further call upon thee, ſaying, *Our Father which art in Heaven, &c.*

A Prayer for a ſingle Perſon.

O Eternal and ever-living Lord God, the fountain of all bleſſing, the Father of Mercy, and God of all Conſolation. I thy poor creature altogether unworthy to appear in thy ſight, to preſent my Prayer and ſupplication unto thee: do yet in the name and mediation of thy beloved Son Jeſus Chriſt proſtrate my ſelf at the footſtool of thy grace, looking for acceptance and aſſiſtance in and through him. For his ſake look graciouſly upon me, pardon my ſins, which are many and heinous. Lord, I cannot but acknowledge, that beſides the guilt of *Adam*'s ſin, there is in me a fountain of Corruption, which I brought with me into the World: from whence hath plentifully flowed many poiſonous ſtreams of actual tranſgreſſions, and that in evil thoughts, evil words, and evil actions; which I have committed through the whole courſe of my life, from my tender infancy to this preſent time. I have been alienated from the life of God through the ignorance that is in me. I have walked after the courſe of this World, fulfilling the deſires of my fleſh and of my mind, minding earthly things. I have broken thy Law, neglected thy Goſpel, refuſed the offers of Chriſt, and am in great doubt that to this day there hath been no good work wrought upon me; but that I continue in the gall of bitterneſs, and the bond of iniquity. Lord, I cannot but acknowledge, I have ſhamefully abuſed the riches of thy goodneſs, forbearance, and long-ſuffering, which ſhould have led me to repentance; as alſo thy Fatherly corrections and chaſtiſements, laid upon me in love, and for my good; oh how little have I been bettered thereby! How do I ſpend my time and ſtrength for the getting of earthly riches, and ſatisfying my ſelf with ſenſual pleaſures, and in the mean time am careleſs of my precious and immortal ſoul? Lord, I have often for my profit and pleaſure ſake

omitted

omitted, and put off the holy exerciſes of Religion, which ought to have been performed by me; and have been exceeding dead and dull, lifeleſs and heartleſs in performing thoſe good duties I have taken in hand. I have been unfruitful under a plentiful diſpenſation of the means of grace, unthankful under thoſe favours and mercies thou haſt conferred on me, unfaithful to thoſe manifold vows and promiſes, I have made unto thee my God. Truth, Lord, my ſins are many and heinous: but this is my comfort, that Jeſus Chriſt came into the World to ſave ſinners, and why not me? why not me? I acknowledge my ſelf to be a great ſinner: but yet again thy word teſtifieth, That Jeſus Chriſt came to ſave the chief of ſinners. Therefore will I not deſpair of mercy, but am reſolved to caſt my ſelf, and the burden of my ſins into the arms, and upon the ſhoulders of Jeſus Chriſt. Be pleaſed to accept of what Chriſt hath done and ſuffered for me, and to accept of me in him. Turn me, O Lord, unto thee, and through him let me be reconciled unto thee. Slay the enmity, and ſubdue the rebellion of mine heart againſt thee. Waſh my polluted ſoul with his moſt precious blood; cloath my nakedneſs with the long white robe of his righteouſneſs, fill my emptineſs out of that fulneſs which is in Jeſus Chriſt. Enrich my ſoul with all needful, ſaving, ſanctifying graces. Let the faith of Gods Elect, let the love and fear of thy name be ſhed abroad in my heart. Oh that every grace may more and more flouriſh in me, & my luſts more and more wither and decay in me. Let my covetouſneſs dye, let my pride, and envy, and paſſion, and ſenſuality dye; let the whole body of death be deſtroyed, that I may no longer ſerve ſin. O give me grace in this my day to know the things that belong to my peace, to make a right uſe of this time of my viſitation. As Chriſt is now frequently tendred in the Miniſtry of the Goſpel as a Saviour to poor ſinners: So Lord give me grace fiducially to cloſe with the offers & tenders of him, that Chriſt may be

mine

mine, and I his. And as thou hast been pleased to afford unto me the means of grace, so I pray thee, help me to carry my self in some measure suitable and answerable thereunto; that I may not be a shame, but rather a credit to Religion, and my profession thereof. To this end teach me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. Blessed Lord, seeing without thy blessing it will be in vain to put forth my own pains and endeavours, I beseech thee to help me to labour in the work of the Lord, and to crown my pains and endeavours with a blessing from Heaven. Make me more spiritual in Worldly businesses; and less worldly in spiritual businesses. Be pleased to put good meditations into my mind, and holy desires into my heart. Let no corrupt communication proceed out of my mouth, but such as may administer grace to the hearers. Help me to redeem time, let me not lose one day more, set me presently to work out my salvation with fear and trembling: let me choose the good part, and make sure for eternity: let me never venture my soul on false and deceitful hopes, but let me make sure. Good Lord, let me not be deceived, and found an hypocrite at last: but let me be found in the faith, that I may have rejoycing before thee in the great day.

Neither pray I for my self alone, but for thy whole Church whersoever dispersed, or how soever distressed upon the face of the whole earth. In special I pray thee to bless this Land and Nation, with all blessings, both temporal and spiritual. And herein our Soveraign Lord and King: make him an instrument of bringing much glory to thy name, and much good to thy Church and people: Bless him in his Relations, Counsels, and Forces. Bless the Magistrates and Ministers, with the whole people of this Land: the afflicted members of Jesus Christ; let thy mercies be suitable to their several needs, and necessities. Vouchsafe to every one of us grace to live in thy fear, to dye in thy

favour

favour and to reign with thee Eternally in Heaven.

And now, O Lord, in the name of Jeſus Chriſt, I bleſs and praiſe thy glorious Majeſty, for all thoſe manifold favours thou haſt in a plentiful manner conferred on my ſoul and body; for my preſervation as from manifold dangers whereunto I was ſubject, ſo from many ſins whereinto the corruption of my fleſh, and the perſwaſion of the Devil would have thrown mé headlong. Bleſſed be thy name for thy good providence over me through the whole courſe of my life; thou haſt been my God from my Mothers womb, ſupplyed me with all needful good things. But above all, bleſſed be thy name for that foundation of all other mercies, thy dearly beloved Son; for thoſe great things he hath done and ſuffered for me, and thoſe many good things, whereof in and through him I have hope, or am made partaker. Lord, pardon the manifold weakneſſes and imperfections which have accompanied this holy ſervice, in and through thy beloved Son Jeſus Chriſt. In whoſe name and words, I further call upon thee, ſaying, *Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven. Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

FINIS.

6 JY 53

Edward
Faulkner of
Oulney in the
County of Bucks

Edward
Faulkner
April th. 1771